

# RELIGIOUS INQUIRER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—Paul.

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## RELIGIOUS INQUIRER.

PRINTED AND PUBLISHED EVERY OTHER SATURDAY, BY

J. T. BEEBE,

A FEW RODS SOUTH OF THE LITTLE BRIDGE.

REV. JOHN BISBE, JR.—EDITOR.

## BIOGRAPHICAL.

FROM THE UNIVERSALIST MAGAZINE.

The writer of the following is aware of its imperfection; but having on hand several accounts of Mr. WINCHESTER which have never been published, he takes this method of preserving them.

The account of Winchester's family, and of himself till the time of his beginning to preach, is gathered mostly from conversations with his sister and the reports of the neighborhood; of his life, from the commencement of his ministry till 1773, and even later, the Rev. John Leland, at the writer's request, kindly furnished a very particular narrative; of his conversion to Universalism, the relation is drawn principally from Winchester's own account, prefixed to the second edition of his *DIALOGUES*; the Rev. Abner Kneeland forwarded what information he could collect in Philadelphia concerning his residence in that city, and of the Universalist Society there during that period; Vidler, in his *LIFE OF WINCHESTER*, has given an account of his departure for Europe, of his residence in England, and return to America; the remainder of the narrative is collected from Vidler, and from various other sources.

### LIFE OF THE REV. ELHANAN WINCHESTER.

The family of Winchesters, in this country, is derived from a Mr. Winchester who came to Boston or its vicinity, several generations ago, from Flintshire, in the North of Wales. The Rev. Elhanan Winchester's father (his name was also Elhanan) was the third in descent from that ancestor. He owned a small farm in Brookline, Mass. on which he contrived to support a very numerous family, by the double employment of agriculture and shoemaking; to which he occasionally added that of preaching, without pecuniary compensation. Being an admirer of the celebrated Whitfield, he united with a small company of New-Lights in his neighborhood, among whom he was distinguished for his zeal and influence, and chosen deacon. After having been successively a New-Light, a Baptist, and a Universalist, he died among the Shakers, at Harvard, Mass. in 1810, aged 91. He was three times married; and by two of his wives had fifteen children, ten sons and five daughters, of whom the oldest was Elhanan.

The Rev. ELHANAN WINCHESTER was born at Brookline, in 1751. Like most of the family, he had,

when young, some peculiarity of way and appearance which shewed him not designed for a man of the world, and denoted a contemplative mind, and an insulated disposition. His early awkwardness proved, perhaps, favorable to his genius; as by denying ready reception in common society, it drove him to the resources of his own mind. Nor does it appear, in his case, to have had its usual effect, of souring the disposition by the neglect it incurs; for I am told that even in childhood he gave indications of his distinguishing mildness of temper,\* and that as he grew up, he was considered the peace-maker of his associates.

At the age of five, it is said, he was called a good reader. His taste for study was soon observed by the neighborhood; and at school, he sometimes astonished his instructors by the suddenness of his acquirements. His opportunity for education, however, was small. It was his father's rule to afford the children only a winter's schooling, each year, till they arrived at the age of sixteen; yet with this slight advantage, Elhanan added some acquaintance with the Latin to the branches taught in common district schools. Books of all kinds that fell in his way, were read with avidity; but the Bible was his favorite. So readily could he recite, especially from this Book, that common report says he was early looked on by his acquaintance, as a prodigy for his knowledge of the scriptures and strength of memory. His memory was certainly prodigious, and may be said, without disparagement, to have been his greatest talent.

The fanaticism of the sect among whom he was brought up, naturally cherished and increased the enthusiasm, to which his constitutional temperament was perhaps predisposed. In his nineteenth year (in the spring or summer of 1770) he underwent what was called by the New-Lights then, and by the *orthodox* now, conviction and conversion. Soon after, (in the autumn of 1770) he began preaching lectures at his father's house and in the vicinity, without making the usual *profession of religion*, or joining any church.—But hearing of a revival in Canterbury, Con. he visited that place, and was there baptised by Elder Ebenezer Lyon, and admitted into his church. This was a Baptist church, but on the plan of open communion, and of Anti-Calvinistic sentiments. How long he tarried here is not known; but before the next spring he removed with his wife† to Rehoboth, Mass. where he spent the year 1771, and in its vicinity. His youth, his extraordinary memory, his eloquence and apparent zeal, together with his coarse and singular dress, excited much interest, and drew multitudes to his meetings. A revival followed; a church of about seventy members was gathered on the plan of that at Canterbury, and he was or-

\* Mr. Vidler, on the contrary, states, *on the authority*, he says, *of Winchester himself*, that when young, he was so passionate and obstinate a temper that it was dangerous to contradict or thwart him in any thing; his paroxysms of anger were akin to madness." Mr. Winchester's sister, however, gives me a very different character of his temper when young; and I have followed her account, as she appears confident of its truth.

† He married this his first wife at Brookline, in 1770, before he began to preach. She had been, for some years, an inmate in his father's family

dained over it, by Elder Lyon. In less than a year, however, Mr. Winchester adopted the plan of close communion; to which his church so far practically assented, as to exclude him for breach of covenant. During the commotion which this affair produced at Rehoboth, he took a journey into New-Hampshire and Vermont; and on returning, stopped at Grafton, Mass. where he preached to the astonishment of the few who attended. When arrived at Rehoboth, finding the difficulties had not subsided, he called a Council to mediate between him and his church. The result was, the council declared that *he had left an error to embrace the truth*; and the people declared the contrary. Accordingly, Mr. Winchester then joined the Baptist church in Bellingham, Mass. of which Elder Noah Alden was minister. About this time he renounced his Arminian <sup>†</sup> sentiments, avowed the system of the celebrated Baptist, Dr. Gill, and soon became considered one of the most thorough Calvinist preachers in the country.

At the request of his friends in Grafton, he removed thither early in the year 1772, and preached there through the Summer. About thirty in the adjoining parts of Grafton, Upton and Northbridge, made a profession of religion, among whom were Mr. Zephaniah Laithe, afterwards a Universalist minister, and several who became preachers of various denominations.—From this town Mr. Winchester soon removed to Hull, a peninsula about 9 miles East of Boston, of a scanty population; and spent the year 1773, and the former part of 1774, there and in sundry other places.

Since the beginning of his ministerial career, he had often preached in his native town, and with considerable success. His father became a Baptist, most of the New-Light congregation followed him; and a Baptist church, which still remains, was at length established at Newton, in the vicinity.

In the autumn of 1774, he set out for the Southern States. Arrived at Hopewell, N. J. he was inoculated for the small pox; and on recovering proceeded to Charleston, S. C. where he soon received an invitation from an old and respectable Baptist church at Welch Neck, on the Great Pee Dee River, about sixty miles from Georgetown. Concluding to settle here, he returned, after a few months, to Massachusetts for his wife. It was not, however, till the next October, (1775) that they were ready to begin their removal; and when they reached Fairfax County in Virginia, Mrs. Winchester was obliged to stop on account of ill health. Leaving her in the care of a friend, he proceeded, and spent the winter at Welch Neck; but returned, the next April, (1776) to see his lady and conduct her to their home. She was in her grave.

Instead of going back to South Carolina, as he had designed, he continued his journey to New England; and during the summer supplied at the First Baptist church in Boston, for the Rev. Dr. Stillman, who was at Philadelphia. Sometime in the summer, he married Miss. Sarah Peck, of Rehoboth; and in the fall set out with her for Welch Neck. His return to his people was followed with a revival, and about forty were baptised, among whom was Mrs. Winchester. In less than a year, she died; and he himself was soon afterwards seized with a fever that brought him to the verge of the grave. Mr. Winchester says that till this affliction, he had felt longings for popular applause; but that now, to use his own words, *he was crucified to it forever*. In the beginning of the year 1778, he married his third wife, Sally Luke, a woman of an excellent temper, for whom he appears to have entertained great affection.

<sup>†</sup> His sentiments were, I think, those of the ancient rather than modern Arminians; which was at that time the case with a large number of the Baptist churches in the country.

*To be Continued.*

## DOCTRINAL.

FOR THE RELIGIOUS INQUIRER.

What will give mankind the greatest happiness?

*Answer.*—The knowledge of truth and practice of righteousness. Why? because whatever does not conduce to our happiness, is not right for us to do. If then, happiness is our aim, why do we not practise righteously? The reason is, we know not the truth. As our happiness depends on these two things, it becomes all-important that we should have an acquaintance with them; but as we are unable to discover all truth, we must content ourselves with searching that which can be found, and particularly that which directs our moral conduct in the various occurrences of our lives and business. This is necessary in order to save us from imposition and to prevent us from sinning, and which is continually needed, as is plain to be perceived.

We, however, are so constituted that our highest pleasure exists in the anticipation of future glory, therefore, if we anticipate what will never come to pass, our ultimate disappointment will overbalance the pleasure of anticipation; but, should our faith correspond to the true state of things, then the pleasure of anticipation would be on an equality with our expected happiness.

We are certain that the knowledge of nature and science so far as we are dependant on them is well calculated to give us aid in procuring comfort and convenience amidst our communications with society; now, could we be made acquainted with the true state of things in future with respect to ourselves should we be happier? If we were assured of a better life we should, but if a worse we should not, because our strongest hope rests on having our happiness secured by the immutable ordinances of heaven. The law of right reason diffused in our minds calls us to duty by commanding, and deters us from sin by forbidding, but its assistance at present is in a great measure limited to this state of being. If our existence posterior to this life is of greater importance than this short period, we certainly need something to supply the deficiency of nature's guide, on which we can repose with equal, if not with safer confidence.

In studying the creation and natural things, such as language &c. when we find ourselves unable to attain the desired knowledge by means of the induction of particulars according to nature's method, science steps in where nature stops and takes the general rule or datum, as a thing given, on the decisions of which we render implicit belief. Has our Creator been benevolent to supply our thirst for knowledge with any thing beyond what we can learn from right reason, which is our highest gift? On revelation we repose with equal confidence, and receiving that as unerring data, we confide in its benign precepts, and find it affords the highest possible satisfaction; not only corresponding with right reason, in that it declares that "denying ungodliness and worldly lusts, we should live soberly, right-



eously and godly in this present world;" but though we have violated the commands of God, yet he is benevolent to forgive.

FOR THE RELIGIOUS INQUIRER.

### MIRACLES.

In proportion as men recede from scripture and reason in their religious tenets, they depend on mystery and miracles. The following extract from the Hampshire Gazette, an orthodox paper, speaks without needless circumlocution on the conduct of Catholics in this respect. Had the editor gone a little further, and condemned these impostures under every name, Protestant as well as Catholic, the public would have an increased obligation for his services.

"Among all the impostures by which knavish monks and priests have deluded ignorant and credulous people, the miraculous powers attributed to the relics of saints and martyrs, is one of the grossest."—"Some of the Catholic priests of the present day seem to be of as ready invention as their predecessors, and many of their credulous followers appear to swallow impostures as easily as those who lived in past ages."

In a late No. of the Secretary the readers are treated with a Protestant miracle. The hero is stated to be a Mr. Heywood, who had been ejected from the church of England for non-conformity. It is related that he was oppressed by poverty, and became Shepherd to a nobleman, whose wife was soon after taken dangerously ill, in which case Mr. H. was called in to pray with and for her.

"Mr. Heywood was immediately called, and the nobleman asked him if he could pray! To which he replied: "That man who cannot pray, is not fit to live!"

[A very charitable preliminary.]

"Well, says the nobleman, follow me, and pray for my wife, who is at the point of death." After a few words spoken to the lady, Mr. Heywood poured out his soul to that God whose he was, and whom he served, and immediately his prayer was answered. For with astonishment she cried out, "Is this a man or an angel? for I am quite well!"

Now is this one of the grossest impositions "by which knavish" Protestants have "deluded ignorant and credulous people," or is it a manifestation of divine power in favor of certain principles and teachers? If the latter, why reject the miracles of Ann Lee and other Shakers to the present day, and why ridicule the late revivals of the Jerkers of Kentucky, of far more extraordinary and astonishing features?

PETER.

FOR THE RELIGIOUS INQUIRER.

Mr. Editor,—The marvellous stories which frequently appear in Missionary journals, relative to the success of those who are sent out to proselyte, are calculated to stagger our belief, rather than to obtain our confidence. It is certainly a remarkable fact, that these reports increase in the marvellous in proportion to the squares of their distances from their native land, and the consequent improbability of detection in falsehood. True, indeed, these tales often bear in their own bosom, their own refutation, but all who read do not reason, and to such, matter of fact cer-

tificates may be necessary. Papers which are devoted to the spread of missionary schemes have lately teemed with reports of the astonishing effects produced on the islanders of the South Sea, through the preaching of missionaries. Those who compare cause and consequence, and reason analogically, are tempted to doubt on this head. Facts which transpire under our own observation, are adverse to the conclusion, that the same doctrines under which intemperance and other crimes have arrived at such a frightful maturity in our land, should almost instantly cease in those lands, under the discipline of a few, and those most certainly not the most able of our clergy.

But the facts in this matter are ascertained by certificates under the sanction of the names of those who are as capable of knowing facts, and reporting their own reception and treatment by the missionaries, as an archbishop. As the accompanying extract from the Christian Telescope deals in facts, not opinions, and as names and dates, those two important articles are given, I think you may safely introduce it into the Inquirer. Wishing it may tend to open the eyes of some to what I consider a most stupendously fraudulent system of imposition, I remain, respectfully,

D. C.



### RELIGIOUS INQUIRER.

SATURDAY, JUNE 18, 1825.

"Earnestly contend for the faith."

During the absence of Mr. Bisbe, the editorial labours of this paper have of necessity devolved upon another. This would not be noticed, but for the unpleasant circumstance with which it is connected. The readers of the Inquirer will recollect that in No. 14, a notice was given, that the conduct of the editor of the Christian Secretary would probably be laid before the Baptist Convention, to be holden in Hartford on the 8th instant. Agreeable to that notice, an address was prepared, and transmitted to the Convention through their Secretary, who has since informed the writer of this article, that the subject has been indefinitely postponed; or, in plain English, considered unworthy their attention. This event was not unexpected. The course uniformly pursued by that paper warranted the anticipation of this result.—Better was indeed hoped, but the hopes were faint indeed. It was not rational to conclude, that the vacillating principles, and crooked policy of the editor of that paper, would be suddenly converted into fixed principles, and christian-like conduct. Having long since seen, that the progress of their sect was in the inverse ratio of light in the human understanding, they

have continued to act on the principle, that the means used for the accomplishment of their purposes are sanctified by the end in prospect. The light is therefore hidden.

Not wishing, however, to forestall public opinion, the address is annexed. If it contains misrepresentation, no doubt it would soon be discovered: if it is *truth*, what shall be said of a convention of clergymen, who unblushingly sanction by their silence, this barefaced dereliction from the path of propriety? If the unsupported and contradictory assertions of an anonymous correspondent are in their view more than paramount to the declarations of four responsible men—so be it.

### TO THE GENERAL BAPTIST CONVENTION OF CONN.

BRETHREN.

I herewith present you a No. of the Christian Secretary, and two of the Religious Inquirer. The former published under your special patronage, edited by Mr. Gurdon Robins; the latter conducted by the subscriber. In the Christian Secretary you will perceive a production, headed—"Value of Universalism in a dying hour," and in the two latter what is considered as a refutation of that piece, with a request for its insertion in the Secretary; which request has been twice unavailingly reiterated.

Were the same course to be pursued in what is termed secular matters, or where *individual character* was alone concerned, it is believed that the general good sense of the community would be in perfect agreement with the dictates of christianity, and a departure from the golden rule laid down by him whom we mutually profess to follow, be marked by unequivocal disapprobation.

In the case on which you are now requested to pass a decision, it must be evident that the result cannot in the least affect those principles by which we are distinguished. It is not an abstruse question, nor a metaphysical subtlety, requiring elaborate investigation; but one which it is believed, meets a definite response in every honest heart.

The question which I propose for your answer is concisely this:

"Do you approbate the conduct of Mr. Robins in refusing to retract a refuted slander?"

That this is a plain and correct statement of the question at issue, is evident from some facts which you cannot fail duly to appreciate. 1. The piece signed G. M. is *anonymous*, and if we can credit the same writer in his "loud preaching to Universalists," he does not believe what he has written in the piece under consideration. 2. The *refutation* comes under the sanction of four names, who have *had*, and it appears they have faithfully *used*, the means of ascertaining the fact in this case. One of these certainly is not unknown to the public as a scholar and a gentleman. The others, tho' not so well known to fame, we can have no just reason to doubt on a point which so nearly affects their character; all have staked their reputation for veracity on the truth of the refutation, and if they have wilfully

misrepresented—G. M. can readily make it manifest.—Sufficient time has elapsed to authenticate the story copied from the Christian Gazette, and a thorough investigation might easily be obtained; and it is believed that no man would willingly rest under an imputation of falsehood, when so little labor and expense are necessary to exculpate him from reproach. The silence of those concerned in this affair is the more remarkable, as several numbers of the Inquirer containing the extract from Mr. Morse's letter have been sent for circulation in the vicinity of the alleged recantation.

Under existing circumstances then, you will hardly believe that Mr. Robins still credits the tale which he was so ready to spread. If he does, why not state it to the subscriber, rather than to treat the subject with silent contempt? This is not the course pursued by Universalists, nor can a parallel be found of such treatment from us. The case of Mrs. Judson, where much less was at issue, is one directly in point, which is not surely forgotten, and it would be my pleasure to acknowledge the same course of conduct reciprocated.

It may possibly be suggested, that the language in which the refutation is couched, is needlessly severe in remarking on the motives to the original publication. Should this be urged, still it is not seen that this should prevent a notice of the refutation in *some* form, as was requested by note from me. But on *such* premises, it is hardly conceived how a refutation should be worded so as certainly to please him whose wrong doing has made retraction proper. If the aggressor is the person to dictate the style in which his misrepresentations shall be noticed, it is certainly one of those innovations which does not exhibit an improvement.

I shall add but few words in close, and those I trust will be pertinent. A paper under your control has spread an anonymous falsehood, and the slander is refuted. What is your duty as men and as christians? Some of you have not forgotten that you *were* a persecuted sect—what are your feelings when those who rule feel *power* and forget *right*? As you would that others should render to you in exchange of circumstances—so do—and receive the plaudit of an approving conscience. That this approval may be yours as professed followers of the meek and lowly Jesus, is the sincere prayer of, yours with due respect,

JOHN BISBE, JR.

Hartford, June 6, 1825.

### PLEASURES OF RELIGION.

The consolations of religion are calculated to give the highest enjoyment in the earliest and the latest years of life. And although some may fancy it chills the fervour of youth, by lessening the pleasures of innocent hilarity, they grossly miscalculate. Religion furnishes all the delight known in this world, for without its sustaining aid, the oppressed heart would break. Then each one who wishes to live happily, must live religiously, for it is impossible to be happy without religion, and with it no one

can be unhappy. It is a most ungenerous calumny on piety to suppose it renders men gloomy and despondent. By such groundless insinuations many have been induced to believe holiness fit only for the melancholy of old age, or the hour of sickness and death. Indeed, so appalling has been the representation, that no young and feeling soul could possibly delight in its possession. But when the unfailing comforts of vital godliness are impartially drawn, the youthful heart beats with transport to enter into the enjoyment, and to give scope to the highest capacities of his nature. He perceives that every other pursuit tends to degrade the powers of his understanding, and to bury his mind in the dust, and that their pretended pleasures are but disguised miseries. For these plain reasons religion has always been disgusting to the young and the feeling, and will so remain, unless it can be represented in its true light. If its professed teachers deform it by description and disgrace it by practice, none but the abandoned will be disposed to embrace so demoralizing a system.

*Train up a child in the way he should go.*—Solomon.

Too much attention cannot be paid to the right instruction of youth, in the principles of religion and virtue. The most illustrious men of all ages were early instructed in the maxims of justice, and taught to love and practise the truth. Some parents think their children will never be governors or presidents, and therefore conclude their education may be very limited. But they do not reflect that moral conduct is as necessary, and moral teaching as useful in peasants as king. When a mother devotes her best days to the fashioning of the minds of her youthful charge to wisdom and virtue, she fills a station on which angels look down and smile. She is doing the only thing in her power to make their lives happy, and their deaths pleasant. If any man can listen to the kind and gentle monitions of a female, can hear her instruct her children with heavenly sweetness, and feel no softening of soul, he must be stoic indeed. It is of peculiar necessity that females be early instructed in the religion of Jesus, for from them the community receives its first virtuous or vicious impressions. If a mother is wicked, what will be the character of the children? and if the mother is religious, devoutly pious and brings up her children in the way they should go when they are old, they will love her for her instructions, and earnestly strive to comply with all her directions, and to imitate her heavenly examples.

### SOUTHERN ASSOCIATION.

The Southern Association of Universalists met, according to adjournment, at the house of Capt. William Wood, in South Wilbraham, Mass. on the first instant, and opened the session with prayer by J. Bisbe, Jr. They then proceeded to organize the council, by choosing Sebastian Streeter, moderator, and J. Bisbe, Jr. clerk. A committee of H. H. Winchester, J. Bisbe, Jr. and H. Ballou 2d. was appointed to receive requests for letters of fellowship or

ordination, and to report thereon. Adjourned to meet at 8 o'clock on Wednesday morning, and closed the session for the evening with prayer by T. Whittemore. Met on Wednesday according to adjournment, and opened the council with prayer by H. Ballou 2d. Received the Hartford Society of Universalists into the fellowship of the Association. Appointed T. Jones, J. Flagg and D. Pickering a committee of discipline for the ensuing year. Closed with prayer by the moderator.

Thursday morning opened the council with prayer by H. H. Winchester. Granted the request of L. R. Paige and J. P. Fuller for ordination. Closed with prayer by H. Ballou.

Voted to adjourn the Association to meet at Dana, Mass. on the first Wednesday in June, 1826.

Per order, JOHN BISBE, JR. Clerk.

### Order of services for WEDNESDAY.

#### Morning.

Prayer, J. P. Fuller.

Sermon, H. H. Winchester, Text, Isaiah xii. 3.

Prayer, T. Whittemore,

#### Afternoon.

Prayer, H. Ballou 2d.

Sermon, J. Bisbe, Jr. Text, Mat. v. 17, 18.

Prayer, S. Streeter.

#### Evening.

Prayer, H. Ballou.

Sermon, H. Ballou 2d. John xii. 32.

Prayer, T. G. Farnsworth.

### THURSDAY.

#### Morning.

Prayer, J. Bisbe, Jr.

Sermon, H. Ballou, Text, Mal. iii. 9.

Prayer, L. R. Paige.

#### Afternoon.

### ORDINATION SERVICE.

Prayer, J. Flagg.

Sermon, Sebastian Streeter, 1 Cor. xiv. 3.

Ordaining prayer, J. Bisbe, Jr.

Charge and delivery of the Scriptures, H. Ballou.

Right hand of fellowship, T. Whittemore.

Prayer, S. Streeter.

#### Evening.

Prayer, J. Flagg.

Sermon, T. Whittemore 1. Tim. iv. 1.

Prayer, T. G. Farnsworth.

This session was passed in the most gratifying harmony, and the souls of the brethren were cheered by pleasing intelligence from the societies in fellowship, and from various parts of the country. The meetings were filled with attentive hearers, and the influence of God seemed present to bless. May the society in Wilbraham, the ministering brethren and those who attended our meetings, be enlightened and refreshed by the services that were performed on this occasion, and finally meet, with all the ransomed family, to spend an eternal association in heaven.



## MISCELLANEOUS.

## NEWS FROM THE MISSIONARIES.

We publish the following certificates because we have them from very respectable young men, who were at these Islands, and attentively observed the conduct of those who have been sent out at a vast expense to impart instruction to the heathen. It is indeed a subject of regret, that those who are professedly the representatives of the humble Saviour, should manifest so little of his spirit, so little of the virtues of christian meekness, affability and condescension. To treat with *studied neglect*, and with *apparent contempt*, even a stranger, in any country, is viewed as an act of rudeness by every moralist; and ought to meet the decided reprehension of every christian. But when we see men professing to be the Ministers of Christ, look down with imperious scorn upon their own countrymen, refusing to reciprocate the common civilities of social intercourse in a foreign and savage land, every principle of the christian religion is then fairly outraged.

What a lamentable example does this conduct hold out to the uninformed natives, who judge the merits of the christian religion by the conduct of its professors. Will they be likely to quit their temples, and cordially to embrace a religion, which, to them, is attended by so much extravagance, and which, in the character of its professed friends, is identified with a contemptuous and unsocial spirit?

The writer of this article conversed with Mr. E. R. Hammond, one of the unfortunate young men who were sick on shore for three weeks, and who received the unfriendly treatment from the Missionaries which his certificate testifies; and was informed by him that during the whole time he was sick on shore, neither the Missionaries, nor any of their families called to see them. He also informed the writer, that after being treated with the cold and unfeeling neglect which is set forth in his certificate, he called with his companions, faint and weary, at one of the Indian cottages, who were not in favour of the missionary labours, who unsolicited, placed before them the best food which their habitation afforded, and after they had dined, fed them plentifully with water-mellons, without fee or reward. What a severe comment this, upon the conduct of the Missionaries! What a striking contrast is here afforded.—Would it not redound to the credit of the MISSIONARY BOARD, were they to impart special instructions to these missionaries, to employ a South Sea Island Indian to teach them civility and hospitality, while they instruct them in the christian religion?

*Christian Telescope.*

I hereby certify, that in the month of September, 1823, the ship Pocahontas, from Falmouth, Mass. visited the Sandwich Islands to obtain refreshments, and on account of two of the crew, one of whom lost his leg, soon after he went on shore, and the other had his thigh broken. During the time that the ship lay in the vicinity of these Islands, myself and Bartlet Norton were on shore, in the Island of Woahoo, being the persons who had sustained the misfortunes above mentioned. When we had partially recovered, being anxious to see and converse with the Missionaries, I with much difficulty made my way, in company with two other persons, to one of the Missionary houses; after entering, a woman, whom we supposed to be the wife of one of the Missionaries, passed through the room without speaking to either of us. Soon after this, one of the Missionaries entered the room, passed through, and without speaking, or farther noticing us, disappeared. I further certify, that during the three weeks which I was on shore, I did not hear of any meetings of the Missionaries for publick worship, except on Sundays.

EBENEZER R. HAMMOND.

*Mattepoisett, Rochester, Mass. May 4, 1825.*

I hereby certify, that in the month of October, 1823, the ship Stanton, of Fairhaven, Mass. on her return from the Coast of Japan, touched at the Sandwich Islands, and lay at the Island of Woahoo thirty days. During that time, I was frequently on shore; and on a sabbath morning I attended a meeting of the Missionaries at that place, and saw several females, whom I supposed to be the wives of the Missionaries, and a number of white children which I understood were the children of the Missionaries, and that these women and children were dressed in a more rich and extravagant attire than is customary among the wealthy inhabitants of the state of Mass. I further certify, that four of the Missionaries came on board of the ship at one time, and received presents of ivory and whale-bone, and that I laboured some time to get at these articles, and to procure some spirits from the run for them to refresh themselves with. In a few days after, I went on shore, and met in my walk one of these same Missionaries; and being desirous to converse with him, I ventured to address him: He turned and looked at me in a manner which denoted that he thought me beneath his notice, and pursued his course. I then concluded that he was too haughty to notice one of his own countrymen, especially in a seaman's habit; I therefore omitted to obtrude myself upon his notice again.

NEWTON SOUTHWORTH.

*Mattepoisett, Rochester, Mass. May 4, 1825.*

I hereby certify, that in the month of September, 1823, the ship Dauphin, of Nantucket, on her return from the Coast of Japan, touched at the Sandwich Islands, and lay at the Island of Woahoo twenty-six days. During that time I attended one meeting at that place, and saw several females whom I supposed to be the wives of the Missionaries, who were dressed extravagantly. I further certify, that during my stay at said Island, one of the seamen belonging to the May-Flower, of Plymouth, fell from the mountains and fractured his skull. He lived but a short time. His funeral I attended, with a number of others. The Missionaries were not present. The Consul supplied their place, read a chapter in the Bible, and had him decently buried.

JOHN W. CHANNING.

*Mattepoisett, Mass. May 4, 1825.*

## WELL ENOUGH TO DIE BY.

The following is part of a publication by Rev. Abner Kneeland, of Philadelphia, and is one of many hundreds of instances, in testimony of the value of an understanding belief of the consoling doctrine of God's universal grace. Let the candid reader compare it with the ravings of X. copied from a Boston paper, and judge which bears the stamp of truth. This, it will be perceived, has names and date, and place; the other neither, and not a single mark of credibility.

THE SENTIMENTS OF

MR. PHILIP TODD.

*As written by himself, a short time previous to his death; who, after lingering for nearly two years with a painful and afflicting consumption, expired, in the full belief of Universal Salvation, January 2d, 1825.—Copied for the Rev. Abner Kneeland, by Andrew Butler.*

PHILADELPHIA, March 2, 1824.

I called upon the Lord in distress—the Lord answered and gave me ease. The Lord is on my side: I will not fear what man can do unto me. The Lord taketh my part with them that help me, therefore shall I see my desire up-

on them that hate me. It is better to trust in the Lord than to put confidence in all riches; for they thrust sore at me, that I might fall, but the Lord helped me. The Lord is my song, and is become my salvation: he is my life, and I will declare the works of the Lord. The Lord hath chastened me sore, but he hath not given me over unto death. Open unto the gates of Righteousness, and I will praise the Lord. I will give thanks unto him, for he hath heard my prayer, and he also is become my salvation. This is the Lord's doings—it is marvellous in our eyes. They that fear thee, O Lord, will be glad when they see me, because I have hoped in thy word. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. Let, I pray thee, thy merciful kindness be for my comfort, according to thy word. Let thy tender mercies come unto me, that I may live; for thy law is my delight. Let the proud be ashamed, for they hate me without a cause. Let those that fear thee come unto me, and those that have known thy testimonies. Let my heart be sound in thy statutes, that I may not be ashamed.

Finding my bodily strength leaving me every day, and that I am going to that house which is prepared for all flesh; finding also that the saints (as they call themselves) condemn me because I believe in *one* God, the God and Father of the spirits of all flesh, and that he is the God and Father of his Son Jesus Christ, whom he hath sent into the world, to whom he hath given power over all flesh, that he might give eternal life to as many as he (the Father) hath given him; and lest it should be said, after I am gone, that I did not die in this faith, I have thought proper to leave these few hints, which I have penned at different times during my sickness, as my dying testimony to the truth of what I believe.

I was brought up in the doctrine of eternal torment! But when I got my feet on the land of Liberty, in the year 1818, in search of knowledge, I joined myself to Concordia Lodge, No. 67, in this city. At the same time, searching my Bible, I learned that "God is love," and "no respecter of persons;" and that he will have "all men to be saved, and come to the knowledge of the truth." And finding that this doctrine, which is good tidings of great joy unto all people, was proclaimed in Lombard street, in the Church called Universalist, I obtained admittance as a member. Since that time, I have lived a Universalist, and all my desire is to be a good one. I have been called to pass through a long time of sickness and trouble. I put my trust in that God whose name is LOVE, and ever shall be thankful that I came to the knowledge of the Universal doctrine. IT IS GOOD TO DIE BY!

*Correctly copied from the original.*

ANDREW BUTLER.\*

\* The second paragraph was left unfinished; therefore, what follows after the words "as many as the Father hath given him," has been added by me, the publisher; but I heard the same, in substance, from the lips of the *dying man*. This would have been published sooner, but my journey to Wilmington, N. C. during the last winter, prevented it.

ABNER KNEELAND.

*Philadelphia, March 24, 1825.*

*From the Boston Recorder and Telegraph, of Saturday, April 9, 1825.*

"A laboring man of my acquaintance, who had long scoffed at the idea of future punishment was at length brought to view himself in a dying condition. I dare not say, that death in reality had no terrors for him, but it freezes my blood to think with what awful hardihood he continued profanely to crave, on the very threshold of eternity, the tremendous threatenings of the Almighty, and this, in the full possession of his reason. When, towards the last of his disorder, he inquired of a bystander, whether there was any probability of his surviving that paroxysm, he was told, that he was then dying, he replied with nothing but

curses, that he was not afraid of death; and in this inipious, fiendlike spirit, he continued, to all human appearance, till he breathed his last, and plunged into all the awful realities that awaited him. Thus he died, consistently with his faith, and in a state of mind fully prepared for—what?—for the Heaven of the Universalist!! X."

*Questions for all candid and rational Trinitarians.*

1. If, as the scriptures affirm, God is not tempted, and Christ be God, how could he be led up of the Spirit to be tempted by the Devil? Should it be replied that his human nature only was tempted, I would observe that the term Christ includes all the natures the Redeemer possessed, and consequently if Christ were tempted, his divine nature must have shared in the trial.

2. If Christ be God, and in his mediatorial state under the wrath and curse of God for the sins of the elect, as Calvin, Luther, and Willison assert, how could God, in a voice from heaven, declare concerning Jesus—This is my beloved Son, in whom I am well pleased?

3. How could Christ say to Mary, I ascend to my Father and your Father, to my God and your God, if he were the very God and Father to whom he said he would ascend? But if he were not the very God and Father to whom he said he would ascend, there must have been two beings, and if two beings, one must have been subordinate to the other, as there cannot be two possessed of equal and infinite attributes.

4. When Christ gives up the kingdom to the Father, and becomes subject to him, will he give up the kingdom to himself, and become subject to himself?

5. When it is said of Christ that he is set down at the right hand of the throne of God, are we to understand that he is seated at the right hand of his own throne?

6. When it is said that Christ is mediator between God and man, and in that capacity is called the man Christ Jesus, are we to consider him mediator between man and himself, or that the man Christ Jesus is the immortal God?

7. When Christ declared that he was born to be a King, that for this end he came into the world, did he mean that God was born to be a King, that for this end he came into the world, or did he intend that we should understand that his human nature was born and came into the world to be a King?

8. When Christ says, I thank thee O Father, Lord of heaven and earth, does he not virtually disclaim supremacy, in calling the Father Lord of heaven and earth?

9. When Jesus cried out in death, My God, my God, why hast thou forsaken me? did he ask his divine nature why it had forsaken his human nature?

*Liberal Recorder.*

#### NEW UNIVERSALIST CHURCH.

The corner stone of the New Universalist Church in Federal-street, was laid on Tuesday last. In a cavity beneath, were deposited, hermetically sealed in bottles, a scroll containing the name of the proprietors, principal builders, other memoranda, &c. a copy of the last newspaper printed in this place, the various United States coins of the present year, and a lock of hair from the head of the late venerable JOHN MURRAY, the first preacher in America, of the doctrine of Universal Redemption.

*Nantucket Inquirer.*

#### REPLY TO MR. JAMES SABINE

Just Published, a Reply to Mr. James Sabine's Lectures on the "Inquiry," in two parts.—1st. A Defence of the Inquiry. 2d. His proofs of a future Retribution considered. The above work is for Sale at this office, and by the Author in Charlestown, price 50 cents. Also the "Inquiry," in boards \$1, bound \$1.25.



## POETRY.



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"Let every thing that hath breath praise the Lord."

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**'THE PHILOSOPHER'S SCALES.'**

Among the many excellent articles from the pen of Miss Jane Taylor, is the following, entitled, "*The Philosopher's Scales.*"

'In days of yore, as Gothic fable tells,  
When learning dimly gleam'd from grated cells,  
When wild Astrology's distorted eye  
Shunn'd the fair field of true philosophy,  
And wand'ring through the depths of mental night,  
Sought dark predictions mid the worlds of light ;—  
When curious Alchemy, with puzzled brow,  
Attempted things that Science laughs at now,  
Losing the useful purpose she consults,  
In vain chimeras and unknown results ;  
In those grey times there lived a reverend sage,  
Whose wisdom shed its lustre on the age.  
A monk he was, immured in cloister'd walls,  
Where now the ivy'd ruin crumbling falls.  
Twas a profound seclusion that he chose ;  
The noisy world disturb'd not that repose ;  
The flow of murmuring waters, day by day,  
And whistling winds, that forced their tardy way  
Thro' reverend trees, of ages' growth, that made,  
Around the holy pile, a deep monastic shade ;  
The chanted psalm, or solitary prayer,—  
Such were the sounds that broke the silence there.

\* \* \* \* \*

'Twas here, when his rites sacerdotal were o'er,  
In the depth of his cell with its stone-covered floor,  
Resigning to thought his chimerical brain :  
He formed the contrivance we now shall explain ?  
But whether by magic or alchemy's powers,  
We know not, indeed 'tis no business of ours ;  
Perhaps it was only by patience and care,  
At last that he brought his invention to bear.  
In youth 'twas projected ; but years stole away,  
And ere 'twas complete he was wrinkled and grey.  
But success is secure unless energy fails ;  
And at length he produced *The Philosopher's Scales.*

'What were they?—you ask ; you shall presently see  
These scales were not made to weigh sugar and tea ;  
O no ;—for such properties wondrous had they,  
That qualities, feelings, and thoughts they could weigh !  
Together with articles small or immense,  
From mountains or planets, to atoms of sense ;  
Nought was there so bulky, but there it could lay ;  
And nought so ethereal but there it would stay ;  
And nought so reluctant but in it must go :  
All which some examples more clearly will show.

'The first thing he tried was the head of *Voltaire*,  
Which retain'd all the wit that had ever been there ;  
As a weight he threw in a torn scrap of a leaf,  
Containing the prayer of the penitent thief ;  
When the skull rose aloft with so sudden a spell,  
As to bound like a ball, on the roof of the cell.

'Next time he put in *Alexander the Great*,  
With a garment that *Dorcas* had made—for a weight ;  
And the clad in armour from sandals to crown,  
The hero rose up, and the garment went down.

A long row of alms-houses, amply endow'd  
By a well-esteem'd pharisee, busy and proud,  
Now loaded one scale, while the other was prest  
By those mites the poor widow dropp'd into the chest ;  
Up flew the endowment, not weighing an ounce,  
And down, down, the farthing's worth came with a bounce.

'Again, he performed an experiment rare ;  
A monk, with austerities bleeding and bare,  
Climbed into his scale ; in the other was laid  
The heart of our *Howard*, now partly decayed ;  
When he found, with surprise, that the whole of his brother  
Weigh'd less, by some pounds, than this bit of the other

'By further experiments, (no matter how.)  
He found that ten chariots weighed less than one plough.  
A sword, with gilt trappings, rose up in the scale,  
Though balanced by only a ten-penny nail ;  
A shield and a helmet, a buckler and spear,  
Weighed less than a widow's uncrystallized tear.  
A lord and a lady went up a full sail  
When a bee chanced to light on the opposite scale.  
Ten doctors, ten lawyers, two courtiers, one earl,  
Ten councillors' wigs, full of powder and curl,  
All heaped in one balance, and swinging from thence,  
Weigh'd less than some atoms of candour and sense ;—  
A first-water diamond, with brilliants begirt,  
Than one good potatoe just washed from the dirt ;  
Yet, not mountains of silver and gold would suffice,  
One pearl to outweigh,—'twas the "pearl of great price."

'At last the whole world was bowl'd in at a grate ;  
With the soul of a beggar to serve for a weight ;  
When the former sprang up with so strong a rebuff,  
That it made a vast rent, and escaped at the roof ;  
Whence, balanced in air, it ascended on high,  
And sail'd up aloft—a balloon in the sky ;  
While the scale with the soul in, so mightily fell,  
That it jerk'd the philosopher out of his cell.

**'MORAL.**

'Dear reader, if e'er self deception prevails,  
We pray you to try *The Philosopher's Scales* ;  
But if they are lost in the ruins around,  
Perhaps a good substitute thus may be found ;—  
Let *judgment* and *conscience* in circles be cut,  
To which strings of *thought* may be carefully put ;  
Let these be made even with caution extreme,  
And *impartiality* use for a beam ;  
Then bring those good actions which pride overrates,  
And tear up your *motives* to serve for the weights.'

**"NO FICTION."**

"PUNCTUALITY IS THE LIFE OF BUSINESS ;"

And much as the Printer of this paper wishes to circulate that truth which *maketh free*, it is *essentially important* that *Subscribers*, and *AGENTS* fulfil their contracts, or the paper must come to a full point.

It is, or ought to be **FULLY UNDERSTOOD**, that those who order their papers discontinued, are expected to send the money for the time they have been taken. *Subscribers* are expressly understood for a year, or six months at least. The few whom this will embrace, are at liberty to expect a collector whose words will cost something more than a perusal.

Just Printed, and for sale at this Office,

**THE CHILD'S  
SCRIPTURAL CATECHISM.**